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This taiwan is an old one; nobody knows what doctor owned it. Poso'o told J.A. about it and warned her to keep away from it. He said a big sickness (tau'mui) like consumption or pneumonia would "come out" if any one attempted to disturb the place.

A doctor who has not practised long, yet shows inordinate signs of wealth, is suspected of being a grave-robber. Some doctors were not afraid of graves or of dead people. When they opened a grave they ate all the flesh of the corpse and left the bones scattered about.[86]

Once J.A., her daughter Belle, M.P. and her daughter Leah were out gathering wild onions on the Pohot ranch. They found a baby's skeleton: first they found a shoulder and a little hand, then a leg, and then a foot farther over toward the northwest. They were terrified and ran away at once. About a week later they heard that Halopča and his father, Etak, had dug up a little girl's grave; she was of a wealthy family and had lots of money buried with her. As these men lived up at Dunlap it was thought that they had come down via Eshom Valley to Lime Kiln Creek and thrown the remains on the Pohot's property to obviate suspicion.

Doctors who were believed to cause deaths were usually killed when someone had courage to do it. J.A. did not formulate the procedure, merely said that this was so, and that her own grandfather was killed by some Tachi because it was thought he "sent sickness."

Illnesses and Treatments:
The following were specified by J.A.

Headache: de'ltal. This was cured by sucking blood (pai'yam:t) from the forehead just between the eyes.

Nose bleed: tomo'luna. This was due to a long hair of a dead person which a ghost inserted in one's forehead. The hair lay, internally, down the length of the nose. A doctor cut and sucked the extreme tip of the nose, and exhibited the intrusive hair.

Pain: woto'kwi. Any pain was called by this term and an attempt would be made to cure it by cutting and sucking.

Cold: ho'sowona. This was usually not treated unless very severe. The roots of a hard-wood shrub (atsai'y:n ho'pal) were boiled and drunk for chills. To prevent cold in the chest a red clay was smeared liberally over the chest. For a bad cough, horehound was boiled and the liquid drunk. A cold which became incurable (pneumonia or consumption) would be attributed to a malevolent shaman, and then a shaman would be called to attempt a cure by his methods.

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[86] Burials were shallow and not impervious to animals. However, the belief that doctors ate the flesh of dead people is mentioned from other tribes.